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423 11) Estate: The rural estate must be considered as being formed by the funds and property which the members of the jma'th looked after and which are mentioned in Section (5) above, and those which they used in common, such as lands and fruit trees, water, brushwood, pasturage, etc., (all) comprising the patrimony of the jma'th, given the fact that all of these were administered freely by the latter, and that they originated in it and invested in it, although toward different means and ends, as we shall try to show.

794
793 a) Worship: The attentions to worship, in any tribe, presented two aspects which were cared for in different ways. One was that regarding all pertaining to the mosque as a building, dhamzyidha (construction, repairs and maintenance), and the other was that of the personage who officiated within it: the fqih. The re-
[423] sources on which both depended had the same origin: the intangible patrimony of the mosque formed by voluntary donations of well-to-do and pious individuals, consisting of lands and fruit trees, the working of which through leasing and the acquisition of graves in the vicinity of the mosque constituted its income.

794
[429] The administration of these properties was the job of
[251] a lay member of the community, who was nominated by it and to which he had to account. The storeroom for grain was the ghurfa (Rif. ghwarfth), the second story, or any other room of the dhamzyidha or mosque, the key of which was kept by the mqaddim just mentioned, while the fiqh was its guard.

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621 When plowing-time arrived, the patrimony was leased at a meeting of the jma'th, and when it was time for the harvest, each

A,[See p. 183--Analyst] 

661 and made him pasture the few goats he had. The jma'th or its mqaddim needed money, and so one day they called him up and fined him 65 duros, accusing his mother of incest and saying that if he did not pay up, they would tell the rest of the tribe and it would cost him more. The boy ran away, out of shame.

428 d) Muhammad Hmidu n 'Abd Allah of Aith Finathen, on the
429 death of his father, was brought up by his grandmother, and when she
685 died, by his cousins, who periodically fed and clothed him in return for his acting as a goatherd for them. They kept and divided up his inheritance in land from his father, and did not give it back to him, in spite of the constant excitement of the qa'id over the matter[76].

J. Responsibility:

672 Collective responsibility as reflected in the qanuns is an
[671] amplification of responsibility to one's kin group and even...to the same social ties as those of other tribes (sic)[77]; this forces one's fellow tribesmen to comply with the duty of rectifying an injury or damage caused by one of their own people. It is an instinctive and necessary means of defense, and is done so that crimes will not go unpunished. This is all a consequence of the rudimentary social organization of the Rifians, of the difficulty of inquiry, of the lack of repressive organs[78] and of impartial and dispassionate individuals, such as judges. When independent states multiply and the extension of each one of them diminishes, such factors as the above make extradition (sic) more difficult and impunity more easy; and, for this reason, a group attribute is the obligation to educate (i.e. enculturate) and answer for its components. Thus, when the group publicly claims that